

MUSLIM SUNRISE

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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street,
New York 1, N.Y.
5. 927 N. Fairfax Avenue,
Los Angeles 46, Calif.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Ruychrocklaan 54, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

KENYA COLONY

P. O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghout, Damascus

MAURITIUS

Hafiz Bashiruddin,
Rose Hill

INDONESIA

Petodjok Udik VII/10
Djakarta

JAVA

Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja

BURMA

143—31 Street
Rangoon

CEYLON

99 Driesburgs Ave.
Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage From The Holy Quran

And We have revealed unto thee the Book comprising the truth and fulfilling that which was revealed before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allah has revealed, and follow not their evil inclinations, turning away from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way in secular matters. And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you. Vie, then, with one another in good works. To Allah shall you all return; then will he inform you of that wherein you differed.

Al-Ma'ida; 49

A Saying of the Holy Prophet

The Prophet Muhammad said to me, "O Wabisah, are you come to ask me what is goodness and what is badness?" I said, "Yes, I am come for that." Then he joined his fingers and struck them upon my breast, that is, made a sign towards my heart, and said, "Ask the sentence from thine own heart." This he repeated three times and said, "Goodness is a thing from which thy heart finds firmness and rest; and badness is a thing which throws you into doubt, although men may acquit you."

Editorial:

Thou Shalt Love Thy Neighbor

Love has always been the essence of the teachings of all prophets of God. It is not conceivable that any faith should teach hatred. Some teachings may indirectly result into dissension but no religion can reasonably impart the teachings of hate in place of love. Surrender to God will be mere hypocrisy if one did not love God's creation and did not apply himself for its benefit.

"Love thy neighbor as you love yourself" is one of the very fine teachings attributed to the distinguished prophet of God, Jesus, may peace be upon him, in the New Testament. The Holy Quran, ratifying all the truths of the past prophets, embraces this teaching. But as Islam is the culmination of all previous faiths it has added new meaning to this fine saying also. Islam has defined such means by which such moral precepts become really practical. Too often some beautiful and lofty precepts are set by people without any guidance on how to put them into practice.

Taking a broader view of the community, Islam aimed to build the whole fabric of society in a way that it became just one unit, neighbors, friends, males, females, the rich, the poor, all of them. It pictured the Islamic society like a "cemented structure" in which there is no gap. It is a society in which every individual becomes a component part, all fully conscious of one another's rights and all working for one aim. In this society, every Muslim becomes a mirror of the other Muslims, as the Holy Prophet said. The troubles, afflictions and problems of the one become the concern of the others also. Again, as the Holy Prophet put it, they become parts of one body in such a way that if one limb is hurt the whole body feels the pain.

In the kind of society which Islam has aimed to establish, one is always ready to stand in aid of his brother. Every other believer is considered a brother and a Muslim is expected to stand in his support. Strange was the reaction of the companions of the Prophet when they heard from his lips the meaningful words, "Help your brother, whether he be an oppressor or an oppressed one." They could easily understand that a brother ought to be helped when he is being wronged. But to take his side and actually help him when he is the doer of the wrong was something they found hard to believe. One of the companions posed the question, "O Master, we follow the part of your teaching to help our brother when others oppress him but how can we help him when he is the one to commit oppression?" Immediately the Holy Prophet replied, "By stopping him from doing oppression." Thus the Holy Prophet emphasized the practical side of the moral teachings. Mere moral precept, "Love thy brother," would have sounded fine but it could never have the same significance as it gained by the Prophet's emphasis on this aspect that we are supposed to love him to the extent that his shortcomings and his wrong deeds become our own concern.

In the case of the neighbor, this teaching was further emphasized in the same light. The Holy Prophet is reported to have said:

"Gabriel has continued to advise me about the rights of a neighbor up to the extent that I felt that he might pronounce one neighbor as an heir to the property of another neighbor."

In other words, one is supposed to feel so deeply concerned for his neighbor as if the latter were virtually a member of the same family. "The best among you is the one who is best in discharging the rights of the neighbors," said the Holy Prophet at another occasion. And he is reported to have taught at still another time that a woman should not hesitate to do even a small good deed for her other neighbor woman.

Thus the Islamic teachings of love for the neighbor essentially contain the element of full and practical consideration of his rights.

This was the kind of teaching which instilled such love in the Muslims for each and every member that the Ansar, the Muslims of Medina, cheerfully and voluntarily set aside half of their properties and homes so as the Muhajirs, those who had migrated from Mecca, could live with them on an equal standard.

The Holy Prophet himself used to go around in the community to find out the needs of the members. He is reported to have many times run errands and done even very small jobs for the neighbors. Thus the teachings of Islam received deeper meaning by the actual example set by the Prophet. It is impossible to find such a unique combination of moral precepts and practical ordinances along with the actual example of a spiritual teacher.

If we will love our neighbors, individuals or neighboring nations, in the spirit as has been signified in the teachings of Islam it will really bring about the realization of the structure of an ideal society. Only then we will be rightly following the saying attributed to one of our revered prophets, Jesus, the son of Mary, "Thou shalt love thy neighbour."

The best of good deeds in God's sight is that which is constantly attended to although in a small degree.

* * * *

Do a good deed after every bad deed that it may blot out the latter.

* * * *

He who knows his own self knows God.

* * * *

A true believer is thankful to God in prosperity, and resigned to His will in adversity.

The Holy Prophet

*Editorial Notes:***Christianity and the Common Sense**

Mr. Simeon Stylites, in a letter to the editor of the *Christian Century* (June 23, 1954), writes:

"The greatest enemy of Christianity is common sense. The two people to whom Jesus gave the most lyrical praise, the woman who anointed him with costly perfume and the woman who put all her living into the alms box, were eminently foolish."

One of the greatest gifts, and perhaps the only gift that distinguishes men from animals, which God has given to mankind is intellect. Man alone possesses the power and ability to reason and to think things out. Since intellect is so precious that, of all the myriads of living creatures in this world, it could only be given to man, how is it that in religious matters we are discouraged to use this divine gift? Surely blind faith is not sufficient. Sheep have blind faith. So much that they will happily follow a goat into the clutches of a waiting butcher. Can there possibly be anything exemplary in this? We think not.

In the Holy Quran, God invites us again and again to apply our reason to religious matters. Faith, of course, is necessary but we think that there is a great difference between faith and blind belief. Truth encourages study and inspection. When our Christian friends censure the use of common sense and reason it can lead one to believe that maybe the vagueness and confusion of certain aspects of teaching cannot stand the rational tests.

Missionary Project for Africa

The *New York Times* (August 22, 1954) reports that the leaders of Egypt, Pakistan and Saudi Arabia have planned a Muslim missionary campaign in the African Continent on an extensive scale.

This move is praise-worthy in every respect. The fact is that the present decline of the Muslims can be directly traced to the decline of their missionary spirit. As soon as that dynamic power which spread the faith of Islam into three continents, began to wane the Muslims found themselves on a rapid and tragic path of decline.

In his book, *The Philosophy of the Revolution*, Premier Gamal Nasser of Egypt writes:

"Africa is at present the scene of exciting ebullition. The white man, who represents several European countries, is trying again to repartition the Continent. We cannot stand aside in the face of what is taking place in Africa on the assumption that it does not concern or does not effect us."

We hope that the tone of this statement does not imply that this missionary movement will be tied up with any political aims and aspirations of a particular people or nation. Any such motive behind the noble mission of preaching Islam cannot be looked upon with sympathy.

We also hope that the motives which lie behind this movement are based upon a foundation firm enough that it will continue in an organized manner for a sufficient period of time so that the message of Islam will have an opportunity to reach all the people of Africa—both Black and White.

Perhaps it would also be well at this time to point out the missionary work which the Ahmadiyya Movement has been carrying out in this part of the world: For approximately thirty years this small community has been laboring to spread the message of Islam throughout the length and breadth of Africa. It supports missions in Nigeria, Sierra Leone and the Gold Coast and in British East Africa. Several schools and a college have been opened, and many mosques have been built. From Nigeria one newspaper, *The Truth*, is also being published.

On Nature of Heaven and Hell

To any religious minded person the matter of the life to come is of great importance. Various religions teach that there will be a life after this one but unfortunately few of these religions have discussed the nature of the life-hereafter. In direct contrast to this Islam gives a detailed picture of the life to come. The Islamic conception of life after death is precise and to the point, inasmuch as it is based in its entirety upon our sacred scripture, the Holy Quran.

The Christian Century (February 3, 1954) publishes two interesting articles which nicely illustrate just how much misunderstanding can be created if there is no definite teaching on the life after death to be found in the basic scriptures of a particular religion.

One of these articles is entitled "Denmark Torn by Debate on Nature of Heaven." Dr. Lindhardt, a professor of theology at the University of Aarhus, declared that one should not conceive of heaven as a place where he will meet his loved ones again. He ridiculed the ideas expressed in the usual funeral sermon. Dr. Lindhardt's remarks caused much agitation all over Denmark, and many laymen demanded that he be forbidden to preach in the Danish Evangelical Lutheran Church. A group of Danish bishops, to defend themselves, have said that Lindhardt is a "poor theologian whose teachings arise from his many theological misconceptions." However, no bishop will vote to keep him from preaching in the Church of Denmark because the Danish Evangelical Lutheran Church is the church of the people, so it must never become a "narrow" church; and because "a confession has no meaning if it is not free."

"Freedom" of confession can be, of course, a wonderful thing as long as it does not lead to confusion and misunderstanding in matters of theology.

The second article is entitled "In Norway, the Dispute Centers on Hell." In an Oslo newspaper Bishop Schjelderup, a well-known theologian, wrote, "The teaching of eternal infernal torment does not belong in a religion of love." We whole-heartedly agree with the Bishop's statement. Any religion that teaches of a merciful and compassionate God cannot possibly expound a doctrine of eternal damnation. In the Holy Quran it is clearly put forth that the state of Hell is a temporary period, and that all men shall eventually attain salvation. However, many of the Bishop's fellow Christians did not choose to adopt such a "heretical" belief. The followers of Professor Ole Hallesby, president of the Norwegian Inner Mission, charged that the bishop "had been unfaithful to his vows." Bishop Berggrav of the Church of Norway has declared that Bishop Schjelderup has "set himself on the outskirts" of the Evangelical Lutheran Church of Norway.

The crux of the matter is that in the Bible there is no clear teaching on the life-hereafter, and thus a state of confusion reigns within the various Christian groups, concerning this matter.

The Nazarene Gospel

Novelist Robert Graves and Joshua Podro have published a new book entitled *The Nazarene Gospel Restored* (*Time Magazine*, July 26, 1954). In it they write, concerning the canonical books of the New Testament:

"Judged by literary standards they are poor; by historical standards, unreliable; and their doctrine is confused and contradictory." The late-Victorian atheist may be excused for remarking that they read as though "Concocted by illiterate, half-started visionaries in some dark corner of a Graeco-Syrian slum."

This critique, although rather harshly worded, will not be taken as without basis by many Christian scholars who have been forced to come to the same conclusion in their research, that the present version of the Gospel is filled with mistakes. Some of the basic doctrines of Christianity have even been brought under attack in the light of new

translations of the existing Bible manuscripts, of which there are very few and none of these are complete.

The Holy Quran stands apart from all the other sacred scriptures of the world as the only scripture that has withstood any change for a period of nearly 1400 years. God Himself has vowed to protect the purity of its text from change or corruption. The present confusion and differences which exist in religious matters today are ample proof of the need of the Holy Quran, the last and the perfect book of the word of God.

Church's Role in Responsible Society

We consider that one of the proofs of the superiority of Islam is that it is a complete and perfect law, including every phase of life—both worldly and spiritual. As the soul is irrefutably bound to the body during the life of this world, therefore any religious system to be entirely adequate to fulfil the many and diverse needs of man must contain within itself a complete code for matters, temporal and spiritual, individual and social, national and international. Here lies the beauty of Islam. It not only contains detailed rules, governing the actions of men in all these various fields of activity, but through the life of the Holy Prophet Muhammad we are afforded an inspired example of the interpretation and enactment of these rules of conduct. From the Holy Quran and from the teachings of the Holy Prophet it is forcefully brought to us that the way to Heaven is not found in the neglect of things worldly. Everything in the universe has its divinely allotted use. Nothing is to be gained by stressing one at the expense of another.

Now a Christian might very well reply to this that the Church has a very well planned and administered program that extends into practically all the phases of man's various activities. Today this is no doubt true but what we would like to point out is that this is a relatively new trend in Christianity. Up until quite recent times the Christian church attempted to avoid becoming entangled in temporal

affairs, in fact it even went so far as to forbid its clergymen and to discourage the laity from such action.

In an article entitled "Antidote to Communism" or "Churches Scan Africa Role" (August 19, 1954) *Christian Science Monitor* writes concerning the Second Assembly of the World Council of Churches discussion of the Christian church's role in a responsible society:

"Probably the high light of this Assembly's message on these subjects, carefully formulated next week, will be its emphasis on specifics. Past church gatherings have laid the groundwork; 'Stockholm, 1925' broke three centuries of tradition for the main stream of churches to state formally that the church has a role in the world other than piety."

"Oxford, 1937," according to Dr. C. L. Patijn, director of International Organizations in the Netherlands Foreign Ministry, "stated in no uncertain terms that economic activities stand under judgment of Christ."

The *Monitor* goes on to say that, "the battle cry was for a responsible society." But only "attitudes, not specific issues, were weighed."

This goes to show that the Christian church until well into the 20th Century has not only avoided such issues but all too often has allied itself with out-dated and corrupted systems along with which it has fought any tendency of progress that has shown itself in human society.

How different has been the case in Islam! From the very beginning the social side of man's life has been adequately looked after. Therefore it is with great pleasure that we observe the awakening of the Christian church to its responsibilities in the field of social progress. We only hope that it has not entered the field too late. The alarming rapidity with which the godless Communists were able to take over several Christian countries has been a point of concern for all men, who believe in God and the salvation of mankind.

Second Coming of Jesus

The *Time Magazine* (April 19, 1954), in a very interesting article, pointed out some of the problems which would confront the conference of the World Council of Churches. Prominent among these problems is that of the Second Coming of Jesus.

One European theologian is quoted as having said: "We know that our American colleagues speak much of the First Coming of Christ. What troubles us is, we cannot be sure that they affirm His Second Coming."

No doubt the theologian from Europe has good reason to be dismayed. The Second Coming of Jesus is certainly one of the major doctrines of Christianity. Along with this the questions of how, in what manner and for what reasons he will come also must be answered. *Time* goes on to point out that the early Christians obviously expected Jesus to return within their very lifetime. If one reads Jesus' own words carefully much insight can be gained at least in the manner of his second coming. After careful study it seems evident from Jesus' words that by his second coming he never conceived a physical return to this world. God has decreed that all of us must die and having died it is impossible to come again into this life. What the prophet Jesus must have meant was a return in the spiritual sense of the word.

Therefore, knowingly or unwittingly, the Americans are right if they do not expect the Second Coming of Jesus. Could the reason be that the Promised Messiah has already come! The Ahmadiyya Muslims believe that the Second Coming of Jesus has been fulfilled in the advent of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, as prophesied not only in the Bible but also in the Holy Quran and all the other major religious scriptures of the world.

If the European theologian wonders at what he considers to be

the American lack of faith, then he should try to imagine how difficult it is for a rational person to believe in the different dogmas and theories which are presented by the various Christian churches to their followers as doctrine.

It is tragic that these learned ministers and theologians refuse to accept reality and continue to base their hopes on a myth that was concocted and developed back in the very darkest ages in Europe's history.

Catholics on World Council of Churches

According to *The Christian Century* (July 21, 1954) faithful Roman Catholics have been warned by hierarchical authority to stay away from the Evanston assembly of the World Council of Churches. The warning takes the form of a pastoral letter from Cardinal Stritch of Chicago "to the Clergy and laity" of his archdiocese. It says:

"We wish it to be clearly understood that the faithful of the church are not permitted to attend the assemblies or conventions of non-Catholic organizations or councils" or "meetings to discuss the nature of the church of Christ or the nature of her unity."

It is very difficult to understand such an outlook in these times of enlightenment. Perhaps the greatest characteristic of truth is its ability to be observed and examined thoroughly and then to come out even stronger than before. On the other hand, falsehood will try to evade debate and discussion, for it well knows that these two things, along with reason and logic, are its most mortal enemies.

Islam enjoins upon us to meet together and to discuss items of mutual interest—at least, as long as the meeting can be conducted in an orderly manner and in an atmosphere of cordiality and tolerance. In fact, the Holy Prophet Muhammad, nearly fourteen hundred years ago, said that we should pursue knowledge even if we had to go to the farthest corners of the world for it.

The reason that Islam invites discussion is that it is based firmly upon a scripture as pure and free from error as the day it was first revealed. Other religions, having been built up from the imagination of men, have very little basis in their own scriptures, and thus they hope to keep their followers from delving too deeply into the various doctrines of the church.

Clerical Directory on Divorce

It is reported in *Newsweek* (June 21, 1954) that the *Crockford's Clerical Directory* has specifically forbidden the Clergy of the Church of England to solemnize the marriages of civilly divorced persons if their former spouses were still alive.

The *Crockford's Clerical Directory* is issued bi-annually to the clergy of the Church of England to clarify and put forth the canons of the church.

Newsweek goes on to report that there is a serious clash expected between Church and State over this new doctrine. Of course, it is quite easy to imagine the confusion and grievances that might arise from this canon.

This incident is further testimony of the fact that there is little in the Bible on the problem of divorce. It is no wonder that there is an abundance of diverse dogmas concerning divorce existing among the various Christian denominations. One can readily understand the perplexity of the average Christian layman as he tries to find some trace of order and consistency in all this confusion.

Through the Grace of Allah, a practical and realistic set of laws, governing matters of marriage and divorce, have been put forth in detail in the Holy Quran. Divorce, as everyone can agree, is the most undesirable thing but unfortunately in this complex society of ours it is sometimes a necessity. By setting down such a consistent code for marriage and divorce Allah has striven to relieve the hearts and minds of mankind of much unnecessary pain and doubt.

Current Topics:

Pakistan and the United States

Pakistan's relations with the United States are to-day extremely cordial. This is a very welcome development indeed, especially as until recently the policies pursued by the two countries differed widely on a number of issues and even today Pakistan and the United States cannot see eye to eye on questions such as Tunisia and Morocco. Pakistan fought as best as it could the creation by the United Nations of the State of Israel, for which ultimately the responsibility is that of the United States. In the same way it deeply resented the view so often put forward by a number of American leaders that "morally, historically, and by sheer bulk and responsibility" India was "potentially the Asian leader" and that India alone could fill the void created by the withdrawal of the British from South Asia. Pakistan, of course, has nothing but goodwill for India but because certain disputes between the two countries, notably, Kashmir, Canal Waters and Evacuee Property, remain unsolved, Pakistan cannot accept India as her leader.

However, Pakistan occupies a strategic position in Asia which the United States could not ignore. Pakistan was also anxious to secure the friendship and cooperation of a strong nation, because she felt that efforts were made to isolate her. This has resulted in the development, within the short space of about a year, of a very close understanding and collaboration between the two countries.

... But the most significant assistance which the United States has given to Pakistan is in the form of aid under the FOA (formerly Point Four) programme. During the past three years Pakistan has received some \$42.5 million. This has enabled Pakistan to start work on some very useful projects such as village agricultural and industrial development, construction of a fertiliser factory at Daudkhel, distribution of fertilisers to increase the output of standing crops, water supply and

sewage disposal in Karachi, the Ganges-Kobadak irrigation in East Pakistan and the Taunsa Barrage on the river Indus. These and several others which are a little less ambitious, are all vital projects and will no doubt help in raising the living standard of Pakistan's population. The United States Government has also provided facilities for advance training to some 190 Pakistani technicians and has placed at the disposal of Pakistan the services of some 36 experts.

The most outstanding development in the relationship between the two countries has been the signing on May 19 last of a Mutual Defence Assistance Agreement designed to promote world peace and security within the framework of the charter of the United Nations. Ever since the major countries stopped their stock piling programmes, prices of Pakistan's exportable raw materials had been declining rather steeply so that in 1952-53 she obtained only Rs. 533 million for 5.75 million bales of jute as against Rs. 1160 million for the 4.85 million bales that she exported in 1951-52. In the same way in 1952-53 Pakistan earned only Rs. 648 million for her 1.5 million bales of cotton compared with Rs. 810 million for the 1.1 million bales that she sent overseas in the previous year. Early in 1953 the foreign exchange position of Pakistan was so bad that all imports, including those of capital goods and essential consumer goods, had been cut to the bone and as a consequence the country was undergoing great hardships.

Faced with this situation Pakistan found it very difficult to maintain her armed forces to the normal standards of efficiency. Indeed, because of lack of sufficient equipment she had earlier demobilised some units. But this process could not be continued indefinitely without jeopardising the stability of the country. In these circumstances Pakistan had no option but to request the United States, as a large number of other countries had done before, for an allotment of the military equipment that it had earmarked for the strengthening of friendly countries. This request was later accepted and it is a matter of genuine satisfaction to Pakistanis that their Government has been able to secure military equipment without in any way compromising the sovereignty of their country.

In point of population Pakistan is the sixth largest country in the world. Geographically she occupies a very important strategic position both in the Middle Eastern and South-East Asian regions. In addition, Pakistan is held in very high esteem throughout the Middle East and most of the other smaller countries whose cause she has championed with all the resources at her command. For these reasons Pakistan is very anxious to assume her rightful role in world affairs. However, this she has not been able to do so far because of the underdeveloped nature of her economic resources. The U.S. assistance will go a long way in helping Pakistan in stabilising her economy, which in turn will enable the country to play the role for which she has been destined.

Condensed from an article by Latif Ahmed Sherwani in *Eastern World*, August, 1954.

Christianity in India Under Fire

There is a mounting antagonism to Christian activity in India which cannot be discounted.

... The vernacular press continues to be hostile to both Indian Christian and missionary activity. The Nagpur *Times* on February 9 questioned the right of Christians to hold conferences exclusively for pastors and teachers. This was caused by the gathering of a group of Methodist workers to meet Miss Colony, a board secretary from New York. India's radical weekly *Blitz* has published a series of feature articles on the Delhi Social and Political Study Group's pamphlet, "Conspiracy in Kashmir." This pamphlet implicates Church World Service and its India representative in the conspiracy! It is well-known that R. K. Dalmia, G. B. Birla and Mr. Goenke, who control much of the English-language press, hold that India should abandon the "secular state" and openly declare itself a Hindu state. Hardly a day passes without some misleading article or editorial swipe at the missionary.

... The Indian Christian community is puzzled by this new anti-Christian attitude, which is a reversal of the traditional Indian policy

of tolerance toward other religions. In the past India welcomed Jews, Parsees and Christians, permitting them complete freedom to develop their own community life. But an organization known as the Hindu Mahasabha is demanding domination of India by Hinduism and the discarding of the traditional policy of toleration. If the Mahasabha wins power as a political party in the 1956 elections, there will be new problems for Christian missions.

The Hindu Mahasabha, the Jana Sangh, the Arya Samaj and the R.S.S. contend that Hinduism and nationalism are synonymous and that citizenship follows one's religion. In addition to these older groups two new Hindu organizations, the Bharatiya Adamjati Sevak Sangh and the Dharam Raksha Sangh, have been formed to oppose Christian activity. The former is limiting its work to tribal areas while the latter will work throughout India. Dr. Rajendra Prasad, president of the Union of India (the nation's official name), is resident of the first society. These six organizations spearhead the demand that Christian evangelistic activities must stop. They view every addition to the Christian community as a threat to their political status and cultural heritage. Their goal is that every citizen, irrespective of race, color or creed, should adopt the religion, culture and language of the majority, namely Hinduism. These bodies would also declare India a theocratic state, Hinduism the state religion, and the president of the union the defender of the Hindu faith. There are efforts to secure legislation to amend the national constitution along these lines. While this is a minority attitude, it will bear close watching.

The Christian Century, June 16, 1954.

Because the United States has negotiated a military pact with Pakistan, American missionaries in India find themselves under fire from a new direction. A portion of the Indian press which is often friendly to whatever the communist "line" in that country happens to be at the moment is suggesting that, with Pakistan tied to America by an arms deal, India had better begin to treat American missionaries as potential spies. "The question of American missionaries working in India," says the *People*, a Lucknow newspaper, "takes on a new complexion with the agreement pledging U.S. arms to Pakistan, for

the next step would be espionage and preaching of discontent among Indians." Here is another example of how closely interwoven are international politics and international religious activities. There is a dreadful, if wholly baseless, logic beneath such an attack which is likely to influence numbers of Indians who are critical of all things American anyway.

The Christian Century, June 16, 1954

The French and their Record in Morocco

.... Since their avowed aim is to raise the standards of the Moors (as the inhabitants of the three territories are called collectively), the French should logically find no opposition in North Africa. Yet there is opposition. It comes according to the French, from a handful of extremist nationalists who want to throw out the 2,000,000 European settlers. And this opposition, by threatening the success of the development plant, threatens the future of the whole area. In a few years, if French statistics are correct, misery in North Africa might be so terrible that the Moors, having nothing more to lose, will try anything—Communist-fostered revolution, for instance.

Yet something seems to be wrong with this picture. One first gets this feeling when one notices that they tend systematically to dodge one of the main issues. French officials do not like discussing whether they are doing anything to cure the "incapacity" of the Moors. They prefer to talk learnedly, if confusingly, of Maraboutism, Wahhabism, or the early Semitic Berber dialects. Nor do they like the subject of discrimination (other than in social relationships) examined. Yet their own statistics provide revealing information.

Glaring Injustices

Only 20 per cent of the revenue for the Moroccan Budget comes from direct taxation on earnings. One form of direct taxation is tax

on land produce. That is an important tax because Morocco is an agricultural country. Moroccan farmers pay 88 per cent of this tax; and they pay 20 per cent more per acre than the French farmers, although the latter have higher yields. Nearly 60 per cent of the Budget revenue comes from indirect taxation on consumer goods such as sugar or tobacco. The Moroccans consume 90 per cent of the sugar imported and they therefore pay 90 per cent of this tax.

What services do the Moroccans get from the State in exchange for such contributions to the Budget? Roads are built. It happens that the properties of the settlers are nearer the roads than the properties of the natives. These settler properties are the pick of Moroccan lands. Tribal lands were expropriated to make room for the settlers. The law has allowed settlers to buy land at nominal prices from the ignorant natives.

Habeas corpus which applies to Europeans in Morocco does not apply to Moors. They can be imprisoned without trial. They frequently are not allowed to see a lawyer. To make justice for the 400,000 Europeans speedy and careful, the Moroccan Budget spends £1 a year per person. For the administration of justice to 8,000,000 Moors, the Budget spends less than one shilling a year per person.

In wartime, French expectant mothers had extra rations; Moroccan expectant mothers did not. There are other instances of inequality. Today, for instance, a Moroccan bus conductor with eight children receives less in family allowances than a French bus conductor with only one child.

The Moroccans are Mostly Doormen, Sweepers, Messengers

Administrative expenses account for 80 per cent of the Budget. Only one Moor in 400 can hope to find employment with the Administration. For the French it is one in twenty. And the Moroccans are mostly doormen, sweepers, messengers. Nearly all responsible jobs are held by the French. They have turned into a puppet show the old-time Moorish Administration which by treaty they undertook to renovate and improve.

The French claim there are not enough educated Moroccans to produce sufficient numbers of people for the selection of suitable Civil Servants. That is true, yet a law of 1937 prohibits private schools for Muslims from teaching anything but the Qur'an and Arabic—not even arithmetic. These schools, which taught more children than the Government schools, were not allowed to open this year. Now only one Moroccan child in ten can get a primary education; but all European children in Morocco can go to school.

As regards practice in the handling of democratic institutions—the French Resident-General expelled Moroccan members from his consultative council simply because they criticized the Budget.

The Problem is Getting Worse

Now the French say they have learnt from past mistakes and they are pushing through "the democratic reforms the country needs"—reforms which were opposed by the exiled Sultan. These reforms, the French say, will help democracy grow in Morocco.

The immediate effect of these reforms has been to strip the new Sultan of his legislative and judicial powers, transferring them to French-dominated bodies.

This deprives the Moroccans of the last legal way in which they could back their claims.

Meanwhile time presses. While the French try to retard the emancipation of the Moroccans and discriminate against them, the productivity of the soil has gone down since prewar. There is a now chronic deficit of wheat. The olive oil crop is not enough for the needs of the country. Pastureland is dangerously overgrazed, and the available livestock is no longer sufficient even to satisfy the needs of the frugal Moors. In even greater numbers they flock to the cities to swell the ranks of the destitute, uprooted wretches who exist in the shanty towns. Always nearly in conflict with the law, away from the steadying influences of tribe and family, divorced even from religion, this growing Moorish proletariat of primitive men with a fighting tradition is becoming the ideal and ever-growing tool of agitators. . . .

Condensed from an article by Mr. Philip Deane in *The Observer*, London, Nov. 1, 1953.

The Palestine Problem

The passage of time has only caused a deterioration in the "status quo." Within the past year events have taken place which made solution of the problem progressively more difficult. Adlai Stevenson, in an article on Palestine published in the *Reader's Digest*, made the penetrating statement that "Real enduring peace is a state of mind which will stem only from mutual confidence"; and of mutual confidence between Arab and Israeli there is a rapidly diminishing quantity. The factors which have been here influential may be briefly noted:

1. *Deterioration of the Israeli internal economy.* In 1952-53. Israel earned only 20 per cent of the foreign currency she expended. She is only 30 per cent self-sufficient in food but only 15 per cent of Israel's population is engaged in agriculture. More land must be brought under cultivation, using water from sources not Israel's to use, or else more arable land must be acquired from outside of Israel. Either move will create conflict with Israel's neighbors. In the meantime, the flow of emigration from Israel has now exceeded the rate of immigration, thus tending to undermine Israel's appeal to world sympathy and financial support as the necessary and inevitable home for the homeless. All these factors tend to impel Israel to desperate measures, of which there is increasing apprehension in Arab states.

2. *The increasing effectiveness of the Arab economic boycott.* Through the efforts of the Arab League, the economic boycott of Israel by the Arab states has become progressively tighter. Pressures are being applied to foreign concerns operating both in Israel and the Arab states to force them to choose one or the other for their market. Since Israel has a consuming population of only 1,300,000 as compared to 40,000,000 in the Arab world, the choice for concerns interested in the Middle Eastern market is almost inevitable. Further economic difficulties for Israel, with a further increase in Israel's tendency to desperate expedients, can be the only possible result.

3. *Israeli moves toward territorial expansion.* Although Israel now occupies 20 million of Palestine's 26 million dunums of land, there has been sinister evidence of an expansionist effort which has kept the neighboring Arab states in a condition of apprehension. The movement into the Huleh area in April and May of 1951, the establishment by force of arms of the settlement of Givat Rachel in the Gaza demilitarized zone in September, 1953, and the infamous Kibya incident of October 15, 1953, were all steps in the direction of expansion, Israeli propaganda to the contrary notwithstanding. The latter case was especially alarming, for the casual destruction of the village and its inhabitants was intended to draw into its defense a portion of the Jordan Legion stationed nearby, and then to wipe out that force with the might of the Israeli army which was on maneuvers just across the border. That this did not happen was due to advance warning possessed by the Jordan Legion, which had orders not to react to such provocation. Had it occurred there would have been little to prevent Israel from pinching out the Arab salient in Palestine and making the Jordan River her new frontier. There is no military force in the Middle East, with the single exception of the Turkish army, which can compete on even terms with the Israeli army, capable as it is of putting 250,000 men under arms within a 24-hour period. The Jordan Legion has a maximum strength of 10,000 men.

4. *Israeli efforts to divert the Jordan River.* In the fall of 1953, at a conference of Zionists organized in Jerusalem by the Israeli Ministry of the Interior, an extensive booklet entitled "Data and Plans" was distributed, which detailed Israel's proposals for acquiring water. Among other proposals there was spelled out *in extenso*, with charts, the vast public works project which had already alarmed Syria and Jordan by the evidence of construction work being pushed on the Jordan north of the Sea of Galilee and south of Lake Huleh. It made clear that the program involved the diversion of the entire Jordan River, regardless of the effect upon other riparian states, and its eventual transmission through a 100-inch pipeline to the Negev area in the south of Israel. If this were carried out, the Sea of Galilee would go salt, and the only water in the Jordan below Galilee would come from such southern tributaries as the Yarmuk, flowing from the Jordanian escarpment.

"In the light of the foregoing it is hardly to be wondered at that Jordan and the other Arab states see no value to direct negotiations on their part, individually, with Israel. They have no faith whatsoever in the desire of Israel for a peaceful settlement on any terms but her own, and they fear that such negotiations, if initiated, would only be used as a sounding board by Israel for further intensive propaganda in the United States and elsewhere. The public protestations on the part of Israel of a desire and a need for peace ring as falsely in Arab ears as do those of Russia to the western world. The parallel is almost exact."

A number of essential steps are involved in achieving a peaceful solution of the problem. These may be listed in part as follows:

Open and sincere acceptance by Israel of responsibility for meriting peace. Although demanding peace on all occasions, Israel has so far failed to take Arab psychology into account as to have made not a single conciliatory move since her establishment. As the winner in the first military phase, Israel could have afforded to be magnanimous to the embittered losers. Instead she has persistently given cause for further irritation at every contact, and has refused openly to accept the resolutions of the United Nations for the settlement of the refugee problem.

The rectification and guarantee of Israel's frontiers with neighboring states. The establishment of armistice lines when the fighting ended was hastily done and produced a number of causes for continuing friction and irritation.

Implementation of United Nations' resolutions with regard to the refugees:

a. *Repatriation*—Repatriation is promised by the United Nations resolutions even though the return to Israel of any considerable number of Arabs must be an economic impossibility. Nevertheless the opportunity should be given to the refugees to choose whether they would return to Israel or accept resettlement elsewhere. Those who chose to return would have to agree to accept the living conditions which would be imposed upon them by Israel and would have to agree to live where room for them could be made. It might even be required that at the end of a period of a year they would have to consider

the acceptance of Israeli citizenship. Under these conditions, it is almost certain that many would decide not to return at all and many who might return would decide once more to leave. However, they would then be leaving of their own free will and would be moving out with the idea of accepting resettlement elsewhere. There is a world of difference between this attitude and that of the refugee who feels that he has been expelled through forces over which he had no control.

b. *Indemnification*—The resolutions of the United Nations state that those refugees who are not repatriated are entitled to indemnification for the loss of their property. Although the total holdings of Arabs in Palestine reach the staggering figure of two to three billion pounds sterling, almost no one expects that there will be a repayment in full. In most cases a substantial token payment would be accepted as evidence of good faith and would enable many of the refugees to start life in a new country with a small but essential stake.

c. *The internationalization of Jerusalem*—This proposal is also reflected in the United Nations resolutions, and it needs to be implemented almost as badly as the previous two. Jerusalem, the city which is sacred to three faiths, is as effectively divided by the Israeli boundary line as New York City would be if it were to have an international boundary established across Forty-Second Street. This city is not a city: the Jews are excluded from most of their holy places while the Christians do not have access to some of theirs. The Arabs, Christian or Muslim, are excluded from the residential areas they formerly owned. Normal life is impossible. A city divided against itself cannot stand, and it is essential to the faith of Christian, Muslim and Jew that Jerusalem should stand as a respectable and accessible unit.

The implementation of these three United Nations resolutions might convince the Arabs that the United Nations at long last might mean business. Until determined efforts are made at implementation the Arabs must inevitably continue to believe that the United Nations are subservient to Israel and that they pay only lip service to the principles of humanitarianism and justice which they have so often and so loudly professed.

Palestine has become the key to regional security in the Middle

East. The question of Palestine colors the interpretation of any policy and distorts the views which may be taken of any proposal for the economic or social betterment of the area. Moreover, the refugees alone present a serious danger, for the refugee camps have become a breeding ground for discontent, for hatred and for the fertilization of communist propaganda. Teams of agitators are constantly at work in the camps with the hope of provoking a revolt and thus developing in the Middle East the chaos upon which Communism must thrive.

It is no exaggeration to say that upon the solution to the problem of Palestine rests not only the peace of the Middle East but very possibly the peace of the entire world.

At present, and largely because of the failure to understand the crucial importance of Palestine, the democratic world is at a marked disadvantage. A sound and convincingly enlightened policy, entered upon immediately with determination and intelligence, could yet alter the movement of the scales of destiny.

Excerpts from an article entitled, "The Palestine Problem: Retrospect and Prospect," by Stephen B. L. Penrose, President, American University of Bierut, and published in booklet form by American Friends of the Middle East, New York.

Compromise In Faith

In *The Christian Century* (July 14, 1954) Mack B. Stockes writes:

"From the beginning Christians have disagreed about it. (i.e. The Life after Death.) Christians are going to continue to differ in their exchatological perspectives. The basis of our unity cannot be found in those regions of thought wherein we are in the nature of the case bound to disagree."

The World Council of Churches is faced with the tremendous task of trying to unite the various Protestant denominations. With the many differences which keeps these various groups apart, and the nature of many of these differences tend to be basic, we fear that the gap may prove too wide to be bridged successfully.

Due to the basic differences like the one mentioned by Mr. Stokes, any decisions of unity in the matters of faith will have to remain essentially artificial and shallow. Truth cannot be compromised.

Islam as a Civilizing Force

A striking feature of the spread of Islam to the far corners of the World is the stimulus it gave to the effort, whether public or private, for the dissemination of knowledge, spiritual as well as secular. The arrival of a Muslim missionary, who was either a holy man well-versed in Divine learning or an enterprising merchant or an Alim, in a land hitherto stranger to Islam, in most cases resulted in the founding of Mad-rassas, primarily intended as centres of proselytisation, but which eventually became the focii whence radiated movements making for the spread of learning and the dissemination of social ideas. It is being increasingly recognized that the phenomenon of Islamic Commonwealth in the very first century of the Islamic Era was not so much the result of military conquests as it was due to the Islamic belief and practice of the absolute equality of its constituents, democracy as its political ideal and the greatest of all, the passion for spreading learning.

The fact must not be overlooked however, that since Islam became heir to great and historic Empires, the unsophisticated desert-dwelling Arabs, who were the earliest adherents of Islam could not have overthrown by sheer secular organization such stupendous structures as the Persian, the Roman and the Byzantine Empires, whose spirit survives in the legal systems of modern Europe. One may ask then what was it that produced the amazing and unprecedented phenomenon? The answer is, Islam's First Century which witnessed not only the growth of its political authority but wide dissemination of its spiritual teachings and social ideas. The schools constituted the centers where were trained not only missionaries and the Ulema but civil administrators and statesmen who formed the backbone of Islam's political organization.

The most striking illustration of the urge of Islam as a civilizing force is witnessed not by the great and expansive empires which some of its ardent votaries founded in the three continents of the world, but by the founding of great intellectual foundations in all parts of the world which were reached by its missionaries. While its political em-

pires have faded into history, its institutions for the spread of humanism and learning survive to this day. Among the notable universities founded by the genius of Islam's spiritual progenitors, that of Timbuctoo ranks as one of the greatest if not the greatest of them all.

It will be recalled that after Egypt was reclaimed by the forces of Islam, the whole of North Africa, otherwise known as Berber Africa, yielded to the sway of Islam. While Umar bin Al'Aas planted the standard of Islam at Fustat, i.e., "the Encampment" outside the site of modern Cairo, Musa Bin Nasair carried it along to southern Mediterranean and but for his recall by the Khalifa, he would have taken it still further. But his unfinished task was more than completed by Tariq Bin Ziad, the successor-leader who, inspired by the appeal for help of the Spanish victims of visigothic tyranny led by Count Julian, miscalled the Apostate, came to their rescue. While Muslims ruled Spain for over four centuries and founded the Universities of Toledo, Granada, Cordova and Saville in Spain, their efforts to spread enlightenment were destined to find an echo in a remote part of the dark continent, namely, Africa.

The Spanish Khilafat came and went away and its fall was somewhat neutralized by the founding of the Moorish empire of *Moahidin* and *Murabitin* in what is known as *Al-Maghrib*, where grew up in metropolitan city of Fez, the great University which in the number of scholars of eminence it produced and the vast range of its influence for spreading enlightenment among the hitherto backward races, vied with the universities such as Jamia Amvi of Damascus, Jamia Zatoonia of Tunis and Jamia Cairoven of Algeria. At the tail of this stately procession embodying learning and piety came, last but not least, the great Alazhar, the University of Islam at Cairo, which is about to complete its centenary. Consequently we hold that Islam's greatest triumphs were achieved in the realm of spiritual ideas which guaranteed to these great intellectual centers an unbroken continuity of existence despite the varying political fortunes of the lands in which these universities were situated.

BOOK REVIEWS

India and Pakistan: A Continent Decides. Lord Birdwood. New York. Frederick A. Praeger. 1954. 315 pages. Price \$4.50

On August 15, the world witnessed the birth of two nations on the same day. The newspaper correspondents joined the independence celebrations of India at her capital in Delhi, and then, on the same day, they flew to Karachi to witness the birth of another State, Pakistan. It was a day of joy and happiness for about 400 million people of the world. But, on the same day came the news that a train bringing Muslim Pakistani officials from Delhi to the new capital, Karachi, was derailed on the way and several hundred men, women and children slaughtered by the infuriated mobs. This was just a beginning. The rest was a tale of orgy, of continued flow of blood, of ghastly, staggering massacres for several months on both sides of the border. This is the way that the subcontinent started its free status. Both India and Pakistan were riddled with problems right from the outset. Of course Pakistan's difficulties were manifold as compared to those of India's, and her resources to solve these problems many times less. There was the problem of re-settlement of millions of refugees, of settling the disputes between the two countries like those of Canal water, Kashmir, Junagadh and Evacuee Properties; there were the problems of drafting constitutions, of shaping their external and internal policies and of defining their status within the Commonwealth, and of course, hundreds of other problems.

India and Pakistan portrays a picture of these two countries after their struggle of six years with a host of these problems since the partition. Lord Birdwood had a long connection with the sub-continent and, therefore, his discussion is certainly not casual. Having been in the British Army in India for many years he had an excellent opportunity to become fully acquainted with the country and to develop friendships with important leaders. He describes it as his aim to record the truth but he also makes himself clear that he does not want to hurt good friends. How far one can succeed in accomplishing both these objectives at one time may be an interesting study for the future writers who may evaluate such facts as have been recorded by Lord Birdwood. This much is of course evident from various passages of the book that his loyalties to the Army and the Civil Service have not lessened since his retirement. He considers that both, the Army and the Civil Service, remain to be the background

to Pakistan's future strength and his confidence in Pakistan's ability to win through.

Lord Birdwood feels that the official record of Pakistan in international relations has hardly been one of negativism under the able leadership of Sir Muhammad Zafrullah Khan, the Minister of Foreign Affairs of Pakistan since her inception. He pays tribute to Sir Zafrullah for his sincere determination to help the plight of all people who are still deprived of their final right of self-determination. He appreciates the manner in which the Pakistani Foreign Minister manages to temper the inevitable emotional and popular approach with a sane appreciation of truth. Lord Birdwood finds Sir Zafrullah well aware of the need for a spirit of critical self-examination. The author feels that the external policies of both India and Pakistan derive from the outlooks of a single man in each case, Nehru's in India and Sir Zafrullah's in Pakistan. The author takes note of the fact that, in spite of such selfless service with absolute sincerity to the best interests of Pakistan, Sir Zafrullah has been slandered and attacked by certain elements of the country, particularly the Ahrar. And this has taken place simply because of the fact that Sir Zafrullah happens to be a member of the Ahmadiyya Movement. It is hoped that Pakistan will make sure that such religious intolerance and bigotry is completely eliminated. Only then can we look forward toward a bright future for this young nation.

Lord Birdwood is of the opinion that the only fair solution of the Kashmir problem is a free and impartial plebiscite. He feels that India has nothing to fear if it is held under any outside authority. He advises Pakistan to admit the extent of the help that Pakistan gave to the free tribesmen in the early days of the Kashmiris' struggle for their freedom.

This is certainly a valuable book for one who may be interested in the developments of these few years of the independence of the subcontinent.

The Birth of Christianity. Maurice Goguel. New York. The Macmillan Company. 1954. 558 pages. Price \$7.50.

The Birth of Christianity makes a very vivid and interesting reading of the development of the Christian church from the teachings and life of Jesus. Any student of Biblical history and theology will find this book of valuable information. The author, Dr. Maurice Goguel has been a student of theology all his life and is known for his several publications including *Jesus de Nazareth, Mythe au histoire?* He is vice-president of the *Societe Ernest Renan*. He

depicts the picture of the historical development of Christianity with a scholarly authority of one who knows his subject thoroughly. The book has been translated into English by H. C. Snape and it forms the second volume of a trilogy entitled *Jesus et les origines du christianisme*.

Dr. Goguel makes it clear right from the outset that Christianity, as wrongly understood, is not the religion preached or taught by Jesus. Christianity is the whole religious movement which claims Jesus and his activity as its source and origin both in its individual and collective forms. The Christian church is a result of his activity but he neither founded it directly himself nor entrusted its foundations to one individual. In fact, in the opinion of the author, Jesus did not even foresee the church. The whole conception of Christianity is based on redemption accomplished by his death and resurrection.

In this context the job of an author becomes considerably difficult. Besides the perplexing confusion coming from the idea to be found as a confessional prejudice in both Catholicism and Protestantism, that Jesus founded the church while it was actually founded by St. Paul, a scholar is faced with the problem as to how did the early Greek theology arise out of Paulinism. Furthermore is the problem created by the present text of New Testament which created conditions exceptionally unfavorable for the preservation of other historical documents of vital importance, the loss of which historians can deplore. Dr. Goguel tells us how the canon acted as a veritable censor, making all other documents to be thrown in the waste paper basket and resulting into almost complete disappearance. A research scholar finds it extremely hard under these conditions to reconstruct a factual and true history of early Christianity.

Another difficulty is created by the fact that Christianity, although of Jewish origin, developed on Greek soil. The result was that certain terms and ideas which did not mean the same thing for the Jew and the Greek were transposed.

Dr. Goguel goes into the discussion as to how did the faith in the risen and glorified Jesus arise. In this connection he discusses the startling discrepancies found in different versions of four gospels. No fact is more important for the Christian faith than the resurrection of Jesus; yet, on no fact is the tradition so diverse and incapable of being reduced to a unity. The author notes the striking silence of the gospels on the fact as to how Jesus left the tomb.

Dr. Goguel discusses how Christianity failed to develop in the framework of Judaism after the thought of resurrection was planted in the minds of the believers. The obligations were made relatively much easier for the Hellenist followers especially in their compliance to the ritual commands of Jewish law. Paulinism had the most overwhelming and pronounced influence on the later

development of Christianity. In fact the thoughts of Paul, and not of Jesus, acted as a framework for all the subsequent development of Christian thought and determined the very form itself which faith and religious experience was to assume in the generations to come.

Dr. Goguel brings his discussion of the origin of Christianity down to the period of Roman Empire. The book is well-documented and it will furnish valuable material to the students of the historical aspects of the Christian religion.

Moslems on the March: People and the Politics in the World of Islam. F. W. Fernau. Translated from the German by E. W. Dickes. New York. 1954. Alfred A. Knopf. 312 pages. Price \$5.00.

On February 25, 1952, Congressman John T. Wood of Idaho made an important speech in the House of Representatives. He spoke of the decisive role which the followers of Islam are destined to play in the present conflict between Communism and the West. He warned the Congress against the possibility that the Soviet Union may succeed in depriving the West of the friendship of this great reservoir of manpower, the enormous reserves of natural resources, and the strategic areas lying along the Soviet Union's under-belly. He pointed out the fact that the present hour finds the Muslims in a twentieth century Islamic renaissance. The great spiritual forces now reawakened and released will be of tremendous importance for the progress of the mankind. He urged upon his fellow-Congressmen to make every effort possible to understand the Muslim people and their religion and give them the closest and most sympathetic study.

The book, *Moslems on the March*, aims to accomplish just that. The author notes the fact that while the Far East and Hindu India represent civilizations of Asia, in the specific historical and philosophical sense of the word, Islam is neither Asian nor Western. It is intermediate between Asia and Europe, and also intermediate between Europe and Africa. Dr. Fernau concludes, therefore, that the path chosen by the people of Islam may become of critical importance to the future development of the whole world. He is of the belief that it will be a costly mistake to assume that the West can still dictate the course to be followed by the Islamic world.

Moslems on the March aims at placing before the reader the broad features of the Islamic community, and introducing him to the perplexing events of the immediate past. The author draws broad geographical outlines of the Muslim world and briefly traces its history from the time of the Holy Prophet to the

Second World War. Then he deals with the main Muslim nations separately, the Arabs, the Persians, the Indian Muslims, the Pakistanis and the Turks, and discusses their current problems. In his opinion, there are three main currents in the unrest of Islamic peoples; nationalism, a renaissance of Islam and the demand for a change in the social conditions. He feels that the more the United States comes to a world policy adjusted to its situation and its strength, the less can it afford to neglect the political and strategic importance of the Islamic intercontinent in its conception. He notes that in an attempt to shape her foreign policy toward the Islamic world the United States is faced with the difficulty of reconciling with the French view whose strength largely depends on her colonial hold on Muslim lands in North Africa. Israel touches a second and very sensitive point in American relations with the Muslims. Since the interests of the state of Israel find strong support among the American Zionists and consequently plays such an important role in the domestic policy, the course of American diplomacy very often shows the signs of hesitation and indecision. But, in spite of all these problems, Dr. Fernau is very hopeful that if understanding is shown on both sides and is not frustrated by overbearing arrogance, the road will be clear for partnership between the West and the world of Islam.

Dr. Fernau notes how the preaching of Islam took place even to the remotest corners of the world. Even in the fourteenth century, Ibn Batuta, known as the Marco Polo of Islam, found in his world-famous travels, Muslims on the Volga, in East Africa, Indonesia, China, and on the banks of the Niger. This penetration of Islam took place not through an ecclesiastical organization, because Islam does not recognize any such system, but through individual persons and groups, as every Muslim is authorized and expected to spread his faith. He explains that Islam thus followed the footsteps of the Arab traders and was spread through the agency of caravans and merchant vessels. In his opinion, religious brotherhood also played a very important part in this missionary work. The author notes that only in recent times has there been a regular training and sending out of missionaries. In this connection it may be of interest to learn that the Ahmadiyya Movement in Islam is even now the only organization doing the missionary work all over the world with its missions in many countries of Asia, Africa, Europe and America.

Dr. Fernau has a rich background of his study of the Muslim people and has presented his material with authority. It is hoped that his book will make a substantial contribution toward a sympathetic understanding of the peoples of Islam.

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